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(POPE)

VATICAN CITY--THE SACRED COLLEGE OF CARDINALS TODAY ELECTED ANGELO GIUSEPPE RONCALLI, 76-YEAR-OLD ITALIAN PATRIARCH OF VENICE, AS THE 262ND POPE OF THE ROMAN CATHOLIC CHURCH. HE WILL REIGN AS POPE JOHN XXIII.

RONCALLI IS CONSIDERED A "NON-POLITICAL" POPE--IN SHORT, ONE WHO WILL DEVOTE HIS MAIN EFFORT TO THE SPIRITUAL AFFAIRS OF THE CHURCH RATHER THAN TO INTERNATIONAL EVENTS.

A CARDINAL PRIEST, HE WAS BORN NOV. 25, 1881, AND WAS CREATED A CARDINAL BY THE LATE POPE PIUS XII--WHOM HE SUCCEEDS--ON JAN. 12, 1953. THE SON OF A NORTH ITALIAN SHARECROPPER, THE NEW POPE SERVED FOR 27 YEARS AS A SUCCESSFUL VATICAN DIPLOMAT, BUT WAS KNOWN AS ALWAYS A BISHOP AT HEART.

THE ELECTION OF THE VENETIAN PATRIARCH CAME ON THE THIRD DAY OF VOTING--APPARENTLY ON THE 11TH BALLOT.

FIRST NEWS OF HIS ELECTION CAME TO THE WORLD WHEN A THIN WHITE WISP OF SMOKE CURCLED UP AT 5:07 P.M. (11:07 A.M. EST) FROM THE CHIMNEY ABOVE THE SISTINE CHAPEL.

THE SMOKE SIGNAL WAS SHORT AND INDISTINCT AT FIRST, LEAVING THE HUSHED CROWD OF 200,000 PERSONS GATHERED IN ST. PETER'S SQUARE IN ANGUISHED ANTICIPATION.

THE FIRST OFFICIAL ANNOUNCEMENT THAT THE WORLD'S HALF BILLION ROMAN CATHOLICS HAD A NEW SPIRITUAL LEADER CAME WHEN THE VATICAN RADIO SAID IN A PORTUGUESE LANGUAGE BROADCAST AT 5/23 P.M. (11:23 A.M. EST):

"THE CHURCH HAS A NEW POPE."

AS NEWS OF THE PAPAL ELECTION SPREAD BY RADIO AND WORD OF MOUTH THROUGHOUT ROME, THOUSANDS BEGAN HURRYING BY FOOT OR CAR TO THE VATICAN. A MASSIVE TRAFFIC JAM BLOCKED BRIDGES CROSSING THE TIBER AND LEADING TO ST. PETER'S.

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WASHINGTON CAPITAL NEWS SERVICE

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Pope John XXIII
RIM FOREST, CALIF.

May the **GUARDIAN** never be a hate sheet. Your letter column of July 18 carried a letter from Raywood Frazier criticizing your excellent reportage on the death and work of Pope John XXIII. May I, as a Unitarian minister, and one hardly in danger of walking the road to Rome, remind Mr. Frazier that intolerance of Roman Catholics who work for peace and human rights is hardly an example of American respect for a society of diverse origins.

One does not have to support the Roman Curia or the doctrines of St. Thomas to rejoice that Popes and other Catholics are in the struggle for human rights and world peace. Let Mr. Frazier remember that millions of good men and women are his brothers and sisters, and that they are also Catholics.

(Rev.) Stephen H. Fritchman

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The Evening Star _____
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The Washington Merry-Go-Round

Pope Once Helped Rescue Jews

By Drew Pearson

ONE REASON so many prayers have been offered for Pope John in the non-Christian as well as in the non-Catholic world is a chapter in his life which many Catholics may not know about, when he helped rescue several thousand Jews from Nazi persecution in Hungary.

The Pope was then Cardinal Roncalli, apostolic delegate in Istanbul. The story of the Jewish rescue is told by Ira Hirschmann, FDR's personal envoy on refugee matters, in his recent book, "Caution to the Winds."

Adolf Eichmann had moved into Hungary and started the mass murder of the Jewish people. And knowing the influence of the Catholic Church in Hungary, Hirschmann, with Gilbert Simond, went to see Cardinal Roncalli in Istanbul. Here is how Hirschmann describes his visit:

"... Our host turned to a small cupboard from which he took a bottle of red wine. After admiring its color, he poured out three glasses and insisted on drinking to our health. Anxious about my mission, I discreetly tried to

introduce the reason for my visit. But Roncalli brushed me aside, saying, 'That will come later. First we must enjoy the view, the conversation and the wine.'

"His personality was so radiant and his conviviality so genuine that for the moment I let the purpose of my presence escape me. In fact, it wasn't until a second bottle had been downed that he would permit any thought of practical discussion. Then, suddenly, he announced, 'Dunque, cominciamo . . . now, let us begin.'

"Roncalli listened intently as I outlined the desperate plight of the Jews in Hungary. I cited the meager statistics available to me and the many eyewitness accounts of underground operatives. As I emphasized each salient point, he nodded sympathetically. Then he pulled his chair up closer and quietly asked, 'Do you have any contact with people in Hungary who will cooperate?'

"After my affirmative reply, he hesitated a few moments before asking, 'Do you think the Jews there would be willing to undergo baptism ceremonies?'

"He went on to say that he had reason to believe that some baptismal certificates had already been issued by nuns to Hungarian Jews. The Nazis had recognized these as credentials and had permitted their holders to leave the country.

"We agreed that we would communicate with his representatives in Hungary and that I would get in touch with our underground connections to arrange for either large-scale baptism of Jews, or at least certificates to be issued to women and children.

"The proposal and agreement had been accomplished in what seemed like a few minutes. It was clear to me that Roncalli had considered this plan before my arrival, and that he had created an atmosphere in which to test my credentials, my discretion and my ability to help put the operation into practical effect."

Thousands of Jews were rescued from Hungary through this operation and as Pope John lies ill I take this opportunity of recalling this little-remembered chapter in his inspiring life.

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October 7, 1963

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Pope John 23rd

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The X Popes and Peace -

Article from Divine Love

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THE POPES AND PEACE

An analysis of some of the "peace encyclicals" issued in the 20th Century, particularly "Pacem In Terris."

THERE HAVE BEEN 14 encyclical letters on the subject of peace, by various Holy Fathers, during the 20th Century. Pope Benedict XV wrote 3; Pope Pius XI wrote 1; Pope Pius XII wrote 9; and Pope John XXIII wrote 1, his famous but misunderstood "Pacem In Terris."

Pope Benedict XV's first encyclical, "Ad Beatissimi," ("Appeal For Peace"), issued November 1, 1914, explained that world unrest was due to lack of love, contempt for authority, injustice and greed.

In "Quod Iam Diu," ("On The Future Peace Conference"), issued December 1, 1918, shortly after the end of World War I, the same Pope called on Catholics to thank God that the war was over, and urged them to pray for divine guidance for the members of the Versailles peace conference, (the League Of Nations).

Two years later, May 23, 1920, Pope Benedict wrote in "Pacem Dei Munus Pulcherrimum," ("On Peace And Christian Reconciliation"), that genuine forgiveness is a necessary prelude to peace, and that he was grieved at continued ill-will among nations.

Pius XI

Pope Pius XI, although most noted for his famous encyclical, "Divini Redemptoris," which thoroughly analyzed and condemned Atheistic Communism in 1937, long before the Red menace was a threat to the world, wrote his very first encyclical on the subject of peace. In "Ubi Arcano," ("On The Peace Of Christ In The Kingdom Of Christ"), December 23, 1922, he re-

"Pacem In Terris"

Probably no encyclical of recent times has been more quoted or misquoted, distorted or twisted to serve various propaganda purposes than Pope John's "Pacem In Terris." This has been done by "liberal" Catholics, as well as by the Communists. In fact, the Communists have shown such gall concerning the encyclical, that they have actually dared to claim that the Holy Father's words were an official Papal endorsement of coexistence with Communism, Socialism, the establishment of a one-world government and police force, plus many other interpretations that would serve their purposes.

What the Communists and "liberals" have failed to do, was to publish and heed both the opening and other

jugating people in every country they control, can the Communists, by any stretch of the imagination, be considered men of good-will?

The answer to all these questions is best given by the countless thousands, who try to flee to freedom from behind the Iron and Bamboo Curtains, from Cuba, East Germany, Red China and elsewhere. The Communists may try to wear the mask of peace, friendship and respectability, in order to gain further concessions from the Free World, but no matter how hard they try, they cannot hide the true picture of their reign of brutal tyranny.

Pope John Called Their Bluff

Consider the circumstance under which John XXIII issued "Pacem In Terris." Though Communism continued to advance in such areas as Cuba, Latin America and Southeast Asia, generally the "Cold War" had reached somewhat of a stalemate. The Communists, particularly the Russians, led by Khrushchev, were proclaiming loudly and publicly that they were respectable men who truly desired world peace. They had even made some friendly gestures and overtures, such as releasing a Bishop or two, who never should have been imprisoned in the first place, but millions of other Christians were still kept in Red chains. They relaxed a few rules in some countries, and invited Western reporters to come in and see how the people were "enjoying freedom" behind the Iron Curtain.

In face of all this, Pope John issued "Pacem In Terris." Anyone who has analyzed it thoroughly can actually

munism is not what it likes people to think — the Paladin of the oppressed, the knight of independence, the defender of peace . . . Communism is a religion whose gospel begins with the words: 'In the beginning was matter, and matter was god.' . . . Khrushchev knows very well there can be no peaceful coexistence between Communist ideology and freedom. It is time we learned likewise."

The Communists themselves finally must have "gotten the message." Several of their publications, in analyzing further the encyclical, wrote similar viewpoints to the following one, expressed in the Soviet magazine, "Za Rubezhom," ("Abroad"): "The editorial board considers it necessary to emphasize that many statements of the encyclical are derived from the principles of the Catholic creed, which is incompatible with the purely scientific, (atheistic), Marxist world outlook."

In other words, though the Reds had enthusiastically twisted the encyclical to serve their propaganda purposes, they finally had to admit there could be no real coexistence between Atheistic Communism and Christianity. As proof of this, around the same time "Pacem In Terris" was released, and in the many weeks since then, there have been several official Communist statements calling for a stepped-up attack against religion, and a militant campaign to spread atheism. Such campaigns are under way in Poland, Russia, Cuba, Hungary and elsewhere.

At a plenary session of the Central Committee of the Communist Party, held in the Kremlin in June — a meeting opened by Khrushchev, and reported in all the Soviet dailies — Leonid F. Ilychev, a party secretary and ideological specialist, delivered a three-hour "keynote" speech, in which he stressed again and again that "there never has been and never can be any peaceful coexistence of ideologies." He criticized those who "think religion



viewed the conditions which followed World War I — hatred between nations, fear of the future, class warfare, breakdown of family life, and spiritual disruption — and urged that men restore God to public and private life as the only source of peace.

Pius XII

Pope Pius XII, known as a tireless foe against Communism, issued his first peace encyclical April 15, 1945. In "Communium Interpretes Dolorum," ("Appeal For Prayers For Peace During May"), he said that conduct will change only if men have a change of heart, and that peace depends on justice and charity.

He called for public prayers for peace again July 19, 1950, in "Summi Maeroris," and said that people want peace but do not use the right means: **"prayer, penance, expiation and observance of the Commandments."**

In "Miriabile Illud," ("Crusade Of Prayer For Peace"), December 6, 1950, Pope Pius XII called for a sacred crusade to oppose unrestrained struggle among peoples.

After the abortive Hungarian Revolution, of October 1956, Pius XII issued "Luctuosissimi Eventus, October 28, urging prayers for a peace based on justice for the people of Eastern Europe, particularly the Hungarians. He condemned the shocking violation of civil rights and personal liberty.

In "Laetamur Admodum," November 1, 1956, he asked prayers for the solution of the Egypt-Israeli crisis.

His third encyclical on peace within a week, "Datis Nuperrime," issued November 5, 1956, condemned the brutal attack on freedom in Hungary, and urged the world to make efforts towards a just and lasting peace.

July-September, 1963

"Peace on earth . . . can be established only if the order laid down by God be dutifully observed."

qualifying statements contained in the encyclical — statements that showed quite clearly the entire encyclical rested solidly on a foundation based on Christian principles. Pope John first addressed his encyclical, not just to Catholics, but **"to all men of good will."** Then followed his opening statement:

"Peace on earth, which men of every era have most eagerly yearned for, can be firmly established ONLY IF THE ORDER LAID DOWN BY GOD BE DUTIFULLY OBSERVED."

Toward the end of the encyclical, he emphasized again: **"In fact, there can be no peace between men, unless there is peace within each one of them; unless, that is, each one builds within himself the order wished by God . . ."**

"However peace will be but an empty-sounding word unless it is founded on the order which this present document, (encyclical), has outlined in confident hope — an order founded on truth, built according to justice, vivified and integrated by charity, and put into practice in freedom."

"This is such a noble and elevated task that human resources, even though inspired by the most praise-worthy good will, cannot bring it to realization alone . . . help from on high is necessary."

Can you imagine the Communists calling down God's help to further their attempts at an atheistic peace? Can you imagine them allowing the millions enslaved behind the Iron and Bamboo Curtains, to live in peace and freedom? With their reign of brutal terror sub-

see that in offering the hand of friendship, the Pope was actually "calling their bluff," by inviting the Communists to prove they truly were men of good will, through the establishment of a just peace founded on divine law.

Communist Reaction

What was the response of the Communists to "Pacem In Terris?" In the beginning, many Communist publications printed lengthy excerpts and favorable comments. For example, in the United States, the official Communist publication, "The Worker," carried editorials and articles for several weeks in April and May, which indicated the Red leaders here were deliriously ecstatic, in reading into the encyclical an official Church endorsement of peaceful coexistence on their terms — which means a Communist dominated world.

The Communist Party, USA actually was so brazen as to send letters to most all of the Catholic colleges in this country, offering to provide Communist speakers to address the students, and explain or interpret for them the meaning of the encyclical. Nowhere in all the Communist propaganda was there any mention of the moral principles laid down by the late Holy Father, as the necessary requisites for true peace.

After a while, however, the truth must have dawned on the Communists that they were the ones really "on the spot" as a result of the encyclical. First, the Vatican Radio, within a week after "Pacem In Terris" was released, broadcast a special warning to the world that the Reds were distorting the true meaning of the Holy Father's words. Another Vatican Radio broadcast of May 7, 1963 warned:

"It is necessary to say, and to repeat and to convince people, that Com-

munism is not a religion, without any special effort to finish it," and he called for a program of action **"to oppose religion with active, militant anti-religious work."**

The Communists relentlessly carry out such programs of extermination of religious worship and belief, while at the same time Khrushchev lures us with his smiles into signing a nuclear test ban agreement and other concessions that can only hasten the day of our own destruction.

From their own statements, then, it can be seen they have no illusions about "Pacem In Terris," and have rejected its call for a peace based on the divine principles of truth, justice, charity and liberty.

At his death, Pope John must have seen that the Communists would reject such a peace. According to the front-page articles in many papers, on the day of his death, the Pope's personal secretary, told the mourners that Pope John had said on his death-bed: **"I'm afraid. I fear my children might become involved in a new war."**

Pope John And The UN

Some of the worst distortions of truth, concerning "Pacem In Terris," came over Pope John's words about the United Nations. Recall if you will some of the banner headlines in both the secular and "liberal" Catholic press, stating that John XXIII, in referring in a favorable way to the UN, had called for a super-state, a one-world government, with a world police force designed to keep peace, even at the expense of nations having to surrender their national sovereignty. Nothing could be further from the truth.

Rt. Rev. Msgr. R. G. Bandas, STD, et M., (in the May 2, 1963 issue of

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The Popes And Peace

(Concluded from page 5)

"The Wanderer," 128 E. Tenth Street, St. Paul 1, Minnesota), proved conclusively that the English translation, as published in practically all Diocesan and secular papers, erred gravely by omitting a most important phrase. Without this phrase, the impression was given that the Holy Father was endorsing the original UN Declaration Of Human Rights, without criticism. But with the phrase inserted, it can be seen the Holy Father acknowledged that the Declaration was subject to just criticism, and that the Pope had reservations in spite of his favorable words about the UN in general.

Generally circulated English text: "Some objections and reservations were raised regarding certain points in the Declaration (of Human Rights). There is no doubt, however, that the document represents an important step on the path toward the juridical-political organization of the world community."

The official Latin text: "Nos profecto non praeterit, quaedam Professionis huius capita minus probanda nonnullis visa esse: NEQUE ID IMMERITO. Nihilominus Professionem eandem habendam esse censemus quendam quasi gradum atque aditum ad iuridicalem politicamque ordinationem constituentem omnium populorum qui in mundo sunt."

Monsignor Bandas, a noted theologian and recognized authority on Vatican affairs, then offered the following as a literal translation of the official Latin text:

"It does not escape Us that some consider certain points in this Declaration (of Human Rights) as less deserving of approval: AND JUSTLY SO. Nevertheless, we think that the Declaration is to be considered as a CERTAIN step, as it were, (the word 'important' is not contained in the Latin text), and an approach to the juridical and political organization of all peoples in the world."

From this we see that the Holy Father admits there is just criticism of the more idealistic UN Declaration Of Human Rights, which was never formally ratified or adopted, but rather has been replaced by a much watered-down and in some respects essentially altered Covenant Of Human Rights. Nowhere in the encyclical does Pope John even mention the Covenant.

The Holy Father, in "Pacem In Terris," went on to declare that in a world community, such as the UN, membership must be voluntary, and nations must be permitted to keep their freedom, and the right to govern their own internal affairs. This is in complete contrast with the commonly advocated versions of the "one-worlders," who want

No Blanket Approval

Finally, even though Pope John did speak somewhat favorably of the idea of the United Nations, he did not give a blanket endorsement or approval to all the organization did or represented. Here is what Pope John did say, concerning the UN:

"It is our earnest WISH that the United Nations Organization — in its structure and in its means — may become ever more equal to the magnitude and nobility of its tasks."

Likewise, when the UN Secretary-General, U-Thant, visited Pope Paul in July, although the Holy Father spoke favorably of the ideals of the UN, he also expressed the hope that the organization would live up to those publicly-professed high ideals. The Pope stated:

"We avail ourself of the occasion to renew the expression of our esteem, and of Our HOPES for the fundamental program of the United Nations, especially in regard to the elimination of war, the assistance of developing people, and of those in need of defense and promotion, the lawful liberties of individuals and social groups, and the safe-guarding of the rights and dignity of the human person."

In no way are the WISHES and HOPES of Pope John XXIII and Pope Paul VI concerning the UN, to be considered a blessing or approval of ALL the organization has done or says. No Pope can fail to be concerned about true world peace, and to do all in his power to work toward such a goal. No Pope, therefore, can ignore a worldwide organization such as the UN, which is publicly established for the professed purpose of maintaining peace, law and order.

Pope Benedict XV spoke favorably of the League Of Nations. But in spite of his favorable words of hope and encouragement, and calling for prayers for divine guidance on its deliberations, that organization failed miserably in its efforts to maintain peace. It finally collapsed because it was not founded on true Christian principles of morality and justice.

So, also, in spite of the favorable words of praise and hope spoken by both John XXIII and Paul VI about the UN, that organization will likewise fail to maintain world peace, and will eventually collapse, unless it is guided by God-given Christian principles in its deliberations, decisions and actions.